UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

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THE MESSAGE OF PEACE.

[This poem by Julia Ward Howe was clipped from the *Sunday School Times* in 1899 by my father, David Ferris, who sent it to the *Intelligencer* with a note saying: "In 1862 Julia Ward Howe stirred the nation with her 'Battle Hymn of the Republic.' And now at eighty years of age she throws her influence as strongly for Peace as in former days she made it count for war."—H. F.]

Bid the din of battle cease;
Folded be the wing of fire;
Let your courage conquer peace,
Every gentle heart's desire.

Let the crimson flood retreat,
Blended in the arc of love,
Let the flags of nations meet;
Bind the raven, loose the dove.

At the altar that we raise
King and kaiser may bow down;
Warrior knights above their bays
Wear the sacred olive crown.

Blinding passion is subdued,
Men discern their common birth,
God hath made of kindred blood
All the peoples of the earth.

High and holy are the gifts
He has lavished on the race:
Hope that quickens, prayer that lifts;
Honor's meed and beauty's grace.

As in Heaven's bright face we look,
Let our kindling souls expand;
Let us pledge on Nature's book
Heart to heart, and hand to hand.

For the glory that we saw
In the battle-flag unfurled,
Let us read Christ's better law,
Fellowship for all the world.

Friends' Intelligencer and Journal.

A tired preacher tells in the *Congregationalist* how he was cured of "brain fag" by pitching oats to help out a farmer. There is a lot more farm work yet to be done. Perhaps some of the tired preachers could correct their "brain fag" for less money and with less travel than now required if they would only seek a "job" of some farmer who wants to hire a good hand for $1.75 to $2.50 per day, meals, and a bed in the barn thrown in.

The Forestry Service of the United States Department of Agriculture announces that its herd of buffalo on the Wichita National Forest Reserve in Oklahoma now numbers thirty cows and heifers and thirty-two bulls. The herd has been doubled in three years. Its herd of elks and antelopes is also increasing. Perhaps science and patriotism may after all save for future generations at least some specimens of those interesting animals which the wanton hand of sportsmen has well nigh rendered extinct.

"Progress by Oblivion of the Past" is the suggestive title of one of the sermons of the great preacher, Frederick W. Robertson. "A Land of Forgetfulness" is the title of a sermon recently preached before the Theistic Church in London by the Rev. H. W. Perris, a printed copy of which lies before us. It is always good to *forget* as well as to *remember*. It is true of nations, as it is of individuals, in proportion as they are noble they must have an active "*forgettery*" as well as a chamber of memory. Blessed is the man unblinded by past hates, unembittered by past slights, but always sustained by an accumulating stock of good memories. Torquemada is a forgetable proposition in European history. He is so far forgotten that half the truth about him cannot be realized. Francis, Savonarola, and Luther are precious assets today, reminiscences that make life stronger and sweeter. Let us forget and again forget. There is a providence that helps us to forget even the things we cannot forgive.

The louse never had any human friends, but now that it is found to be the chief carrier of typhus its case is more dire than ever. The American physicians who go to fight this pest in the Servian army are prepared to protect themselves by a "louse-proof suit" which it is expected will render them immune to the fell disease. The *Survey* for August 7th gives some interesting facts. Forty-three American physicians and "sanitarians" have been at work under the leadership of Dr. Richard P. Strong. A hundred and nine thousand dollars of the Rockefeller Foundation and the American Red Cross Funds have been used. This life saving army has gone forth with seven hundred whitewash brushes, nine thousand stretchers, three hundred and fifty thousand pounds of sulphur and (Heaven save the mark!) ten million and more cigarettes. We will await the doctors' report on the curative value of cigarettes. This army enlisted in the army against filth is not without its martyrs. Dr. James F. Donnelley of Brooklyn and Dr. Ernest P. Magruder of Washington, D. C., have won the martyr's monument.

It is "line upon line and precept upon precept" that makes the Bulletin issued by the Chicago Department of Health valuable.

Filth and flies are big factors in a city's baby death rate. Clean up the filth, starve the flies and save the babies.

* * * *

The household cat is a menace to health.

It is now well known that contagion and infection of various kinds are carried and spread by feline pets.

Cats are, it is believed, more of a menace in this way than dogs on account of their nocturnal habits. Everybody knows that the house cat, unless most carefully watched, will disappear for days at a time; but it always returns. Hence the saying, "The cat came back."

* * * *

Dogs, too, are dangerous, though perhaps to a less extent than are cats, as cases of both scarlet fever and diphtheria have been traced directly to dogs that were on friendly and visiting terms with several families in the same neighborhoods.

Modern city life does not afford either safe or favorable conditions for the keeping of animal pets. It is neither fair to the pets nor to the people who harbor them. The living apartments are not adapted for the common housing of dogs, cats, canaries and human beings under the same roof; and besides being a menace to health, they are nearly always a source of annoyance to those apartment dwellers who are averse to pets of this kind and who are compelled to complain to the authorities to have them removed.

It is a good plan, therefore, to try and worry along without dogs and cats as a part of the household.

If the reader wants to feast his eyes on a piece of dainty printing with very quaint illustrations and store his mind with a lot of revealing statistics concerning children's diseases and the remedies thereof, and enlarge his heart with human impulses and grateful feelings, let him send for the Chicago Daily News Fresh Air Fund Report for the twenty-ninth season. The report of the chief of staff, Dr. Joseph P. Cobb, the Resident Staff Report by Dr. A. B. Fleek, and the superintendent's report by Dr. Rhoda Pike Barstow, are as full of food for thought to the minister as to the physician. The *Chicago Daily News* is by no means a mere news gatherer or a gossip monger. It is one of Chicago's institutions touched with commendable Chicago pride and a sense of Chicago's responsibility. Send for a copy and study it. Not the least interesting of the pages are the five double column pages devoted to the acknowledgment of the money received through the little "Children's Charity Globes," of which there were 1,077 scattered throughout the city, that yielded an aggregate of $1,950.84, a miscellaneous contribution aggregated $3,944.73. A total of $10,335.60 was contributed to the Building Fund of 1914.

Fall Catalogues and Styles are not the exclusive tools of clothiers, dressmakers and dry goods people. Publishers have their "attractions" to the distress of the impecunious. Houghton Mifflin is out with its "Fall Announcement," which makes the guardian of the pocketbook anxious and very conscious of his weakness; an attractive pamphlet of thirty-two pages replete with fiction, biography, history and poetry temptations. The mouths of the book lovers and students of current literature water over these titles. The Diary of John Hay, based on his Diary and correspondence, two volumes, by William Roscoe Thayer. "The Life of Julia Ward Howe," by her daughters, in two volumes. John Muir's Travels in Alaska. Emile Verhaeren, the poet laureate of Belgium, whose drama, "The Dawn," translated by Arthur Symons, is one of the most notable contributions to recent war poetry, has a book entitled "Belgium's Agony" and a verse drama, "The Cloister." A new edition of the perennial "Water Babies" by Kingsley. "Another Pair of Twins" (Mexican this time), by Lucy Fitch Perkins. A new twelve volume edition of the historical works of John Fiske, a new six volume set of Browning, a new volume of poems by Josephine Preston Peabody. Grace Hazard Conkling comes to her first book of verse "Afternoons in April." Miss Jessie B. Rittenhouse, the most vigilant watcher on the poetic conning tower, promises a companion volume to "The Little Book of Modern Verse," to be entitled "The Little Book of American Poets," for which she has gleaned the nineteenth century. All these and many more. The catalogue is a good guide to good reading as well as to wise book buying. Send for a copy.

"School for Community Center Workers" is an awkward top-heavy name for a new idea. It represents at once a hopeful and distressing sign of the times. Hopeful because it indicates a growth of the civic conscience, a growing togetherness of the diverse element in American society, a new career for ambitious men and women. The distressing feature is the tendency to differentiate, to specialize, the educational activities of the United States. It is one more school of engineering. The names of the parties committed to the movement as Board of Trustees are a guarantee of high aims and academic integrity. We now have our specialized schools not only in civics and philanthropy, but in playground work, in gymnasium, story telling and many similar social activities. Perhaps the fundamental qualifications of common-sense, patience and persistence could be more assured by the broader studies that could be secured at some of the nobler institutions of learning which time and money would secure. It is reported that Thomas Jefferson, in reply to a young man's request for advice in his preparation for the profession of law, said, "Read law four hours a day, give all the remainder of your time to general culture." Perhaps the advice might be paraphrased for the benefit of the community helper,—take as long a course in general culture,—the poets, fiction, art, the humanities,—and then a short course in the technicalities will suffice. The American tendency to specialize before the mind is trained to an appreciation of letters as expressed in literature, and at least culture enough to know how to spell, punctuate and capitalize a business note, is to be regarded with anxiety. For all this, we rejoice in this one more school to be opened in October next in New York, the enrollment limited to thirty-five. For further information see the *Survey* for August 7th, or address inquiry to 70 Fifth Avenue, New York.

Editorial Wanderings

Eight days absence from Tower Hill on a vacation scout in the interest of Peace carried the Editor from Des Moines to Gettysburg, during which time six lectures were delivered and incidentally a funeral service held for a valiant prophet and pioneer, and the wedding of a faithful worker in and for UNITY solemnized.

DES MOINES, IA.—It was State Fair week, Des Moines Day on the grounds and it rained heavily. The audience that gathered in the Y. M. C. A. Auditorium was one to be weighed rather than counted. It was indeed not only a select but an effective company made up of leaders of thought in pulpit and lecture room. The objective point was the organization of the "Iowa Peace Society," and the Editor's address was cut up into sections so as to permit the greatest freedom to the executive work and workers. A. W. Kliefoth, the departmental secretary of the Chicago Peace Society, who is sustained by the joint contributions of the Chicago churches and the Church Peace Union, went along to promote the organization, and his efficiency here as elsewhere justified his selection for this interesting position. The president of the new society is the manager of the *Des Moines Register,* the son of Mr. and Mrs. Ingham, aggressive and leading reformers of Algona, Iowa. They were well known to the readers of the earlier UNITY. Professor Dwight B. Breed, field agent of Grinnell College, whose efficient hand brought this meeting to pass, was elected secretary. These two officers are backed by a notable executive committee and representative vice-presidents distributed throughout the State. The society means business and it will be heard from. We hope it will be possible for UNITY to report in detail future activities.

RICHLAND, IOWA.—The Des Moines meeting was in the afternoon and an "accommodation" train carried the speaker some sixty miles to Oskaloosa, where he camped over night, and at half-past five o'clock in the morning was shipped on a freight train for another forty-mile ride to this place where an earnest Quaker, after long correspondence, had succeeded in bringing about the meeting which was to be held in the pretty little park out-of-doors. But rain prevented, so the meeting was held in the Methodist Church, the Congregational minister conducting the devotional exercises and the local pastor of the Friends Society presiding. Richland is located in the Quaker district of Iowa, and of course offered a community prejudiced in the interests of peace. The church was crowded to the doors and the standing room was inadequate.

Here the lecturer was found by long distance phone and a thirty-five-mile auto ride through the garden regions of Iowa brought him to Mt. Pleasant, where next day he was permitted to speak the memorial word at the funeral of the Rev. W. R. Cole. Mr. Cole was in his eighty-seventh year. He entered Iowa as a lad in a prairie schooner as an early pioneer. He and his efficient wife, Mrs. C. T. Cole, stood from the first for the humanities and the reforms which have helped make Iowa a great state measured by other tests than corn and hogs. The Cole home at Mt. Pleasant for over two generations has been a clearing-house of the humanities, a sympathy shop from which no one however frayed out or degenerate was turned away. It was also a forum of reforms temperance, woman's suffrage, the rights of the colored man, the open mind in religion, all found here official headquarters. Mr. and Mrs. Cole were unfrocked bishops of the unclassified, pastors of the wandering sheep. Three sons and two daughters and nineteen grandchildren are left to testify to the faithfulness of their leading. Threee boys and one daughter in Chicago and one daughter in Cincinnati are prolonging the line of practical religion and applied Christianity, as the workers in the Abraham Lincoln Centre well know.

WILLIAMS GROVE, PA.—It was a long but quick and easy flight from Iowa to the capital city of Pennsylvania and then a fifteen or eighteen mile auto ride landed the lecturer at the "Williams Grove Picnic," notice of which was given in a recent editorial note in UNITY. Here is something unique—a county fair, a Chautauqua, an old setlers' picnic and a farmers' conference all rolled up in one. It was the forty-second meeting. Fields and roadsides were covered with innumerable automobiles and "rigs." There was no admission fee. The clatter of agricultural machinery was on every side, a splendid pavilion, glass enclosed, with a seating capacity of two thousand, was used daily for a week, where all kinds of reforms and issues were welcomed. Here President Wilson made his opening speech as he entered upon the presidential campaign. Here the parties have their hustings, the suffragists and the anti-suffragists have their stands. Wednesday, September 1, was Peace Day. The Editor of UNITY gave the first address and Mrs. Pennybacker of Texas, president of the National Federation of Women's Clubs, followed.

YORK, PA.—Another thirty miles by auto under the genial care of the efficient secretary of the Pennsylvania Peace and Arbitration Society, Mr. J. Augustus Cadwallader, and his wife brought us to York in time to speak again in the evening on the same subject in the Presbyterian Church of the town to a goodly audience. The next day another ride, thirty-five or forty miles, brought us to Gettysburg, and we were "guided" through the avenues of this great National Park, visited by two hundred thousand people annu-

ally, which is now a thing of beauty. The clematis was in full bloom, concealing the ragged rocks of the "bloody angle."

TITUSVILLE, PA.—A night ride diagonally across the State of Pennsylvania brought us to Titusville. This is a tilled field, a Peace Society with a Presbyterian pastor, the Rev. Mr. Semple, as leader and president. The auditorium of the public high school offered a fitting place for a representative audience, and then in order to catch the train that would bring the lecturer to Chicago in time to officiate at the wedding of Dr. Alice D. Williams, whose scholarly work on UNITY and for Abraham Lincoln Centre is gratefully remembered, there was another night auto ride of fifty miles from Titusville to Erie, shortened by the companionship of the Presbyterian pastor and his promising boys.

By midnight of September 4 the editor was back again at the vacation center of Tower Hill, where no hard work is to be done or tolerated during the months of July or August.

Jenkin Lloyd Jones

THE PLANTING.

(Belgium, 1915.)

Thou patient field where patient dead have lain,
Canst feel the soft, warm rivers of the rain
Turn red to green again?

The spring winds called to me: "Come forth and bring
Thy scanty grain. Once more green blades must spring
Where Death had harvesting.

Thou lean old steed—too old to feel the knee
Of friend or foe—my child sits lightly, see?
We two have need of thee.

The plow is broken—patience, little son!
Rest thou thy small, thin legs—too weak to run;
Dream thou of harvests won.

Yet—who shall garner at the summer's close,
O little field that gray-clad Sorrow sows?
God knows! God knows!

Boston Transcript. —*Margaret Lee Ashley.*

THE PAINTER

He saw the moving forms of earth and sky,
The waste of waters and the mirrored star;
He looked on all things with the open eye
That draws its power of vision from afar,
Then gave unto the canvas all he saw;
Not what we see, but what God meant for seeing,
That lay unborn, till one who knew its law
Passed by, and looked, and called it into being.

—*Lippincott's Magazine.*

Tower Hill Congress

On the ninth anniversary of its first session the Tower Hill Congress met in the Pavilion on the Hill, just after dark, and received a cordial welcome from Jenkin Lloyd Jones, and was then auspiciously started on its regular work by the first of many beautiful songs rendered during the sessions by our gracious and always ready and willing singer, Mrs. C. C. Henry of West Bend, Wisconsin.

The Chairman of the Congress, Miss Lutie E. Stearns, was introduced by Mr. Jones as the power which, together with her running mate, Miss Gale, takes care of things, arranges programs, invites guests and does all the other chores, in other words, "She is it."

The absence of Miss Gale, who was kept at home by the illness of her mother, was a great disappointment to every individual present, but Miss Stearns was there with her program splendidly in hand, ready to give it a fine send-off in her capital talk on "Fear, The Coward Maker."

Her list of the causes of human fear and consequent cowardice was something to make the most fearless tremble. Only the dictionary or one of Walt Whitman's catalogue poems could be mentioned in the same day. Fear of the dark, of solitude, of stillness, of high places, of celestial objects, of water, of wind, of fire, of thunder and lightning,—these are simply suggestions of the number of things in nature at which human nature quakes and becomes cowardly, while those growing out of religious, intellectual and superstitious realities or imaginings are still worse. We noticed that along with all the other popular superstitions Miss Stearns refrained from mentioning the date, Friday the 13th. Possibly she was "afraid" somebody would remember that was the date upon which she was speaking and thus wet-blanket her opening session. However, her fingers were resting conveniently upon the very substantial tree-trunk pulpit, which is the pride of Tower Hill. "The Man guiding the ship of state in this country is without fear from these or any other causes, "was one of the many vivid statements made by the speaker which brought enthusiastic response.

Before gathering our lanterns and scattering with them like fireflies all over the Hill to all the cottages, the whole audience indulged in a ten-minute browse in the fields of "long ago" by singing familiar old-fashioned songs.

On top of the Hill a goodly company met the next morning to listen to Mr. Jones's Annual Historical Address. Standing under the shadow of the windmill he told how the shot-tower shaft, once an instrument of death and hatred, had been transformed into a conduit for carrying life-giving water to all the dwellers upon the ground. He told of the time when the Indians were at home among these hills and buried their chiefs on their highest points. He told of Old Helena and how it just missed being a metropolis, and a lot of other interesting things that a study of this country reveals.

The next morning's session of the Congress concerned itself with the discussion of Club problems, the subject being introduced by a very practical paper read by Mrs. D. O. Kinsman, President of the Wisconsin Federation of Women's Clubs. For years, so

Mrs. Kinsman says, she has been studying hard, seeking for an answer to the question, what is the fundamental principle binding all the women's clubs together? And she has found the answer in these potent words, "The love of home is what starts us in all our endeavor. Starting with the idea of making our own homes sweeter and safer and healthier places, we are soon naturally and inevitably led out into making the community home sweeter and safer and healthier."

A general discussion on club problems followed, led by Mrs. W. M. Waters, the Vice-President of the Third District Club, and she put the debate into easily handled form by presenting four practical questions for discussion, viz.:

First—Why women's clubs? Why not men's *and* women's?
Second—The ideal club; its membership, study and work.
Third—Club extension to rural districts. How best secured.
Fourth—How can we arouse a civic consciousness in Wisconsin women which will make them take a more active interest in civic, state and national affairs?

These topics were quite sufficient to start a very lively expression of opinion, particularly on the first proposition. Miss Binzel, after considerable experience in Montana and Mrs. Kinsman in small towns of Wisconsin, felt that as far as those smaller towns are concerned the question of segregated membership is a local one, that the women have not yet developed the independence that will give them freedom of expression in mixed clubs. This, however, seems hardly to be true in the larger cities. Some very interesting facts were brought out with reference to the Lincoln Centre Fellowship Club of Chicago, which has two presidents, one a man and one a woman, and which gives equal opportunities for both men and women to work and to put forward opinions; and Mr. Campbell of the *Milwaukee Journal* told of the beneficial results of the recent action of the Milwaukee City Club in admitting women to its councils. Mr. Jones expressed strong feeling that the women are getting more than their share of opportunity, they are leaving the men behind, and one of the demands of the hour is for a little corner somewhere in the world where "John and Mary" can and will go in search of the higher life and their civic duties—*together*.

Mrs. Quackenbush of Portage presented several hand-books of literary material for the use of clubs put into convenient and cheap form. Miss James of Richland Center made a strong plea for the coöperation of clubs and their members in broadening their knowledge of public affairs, and particularly in keeping posted on all legislation touching the home. Though the subject was by no means exhausted the call of the bell to the out-of-door picnic dinner brought it to a close.

The afternoon session was long and developed much more fine material than it is possible to do justice to in such a report as this. Miss Alma Binzel of Montana presented the subject, "Woman's Right to the Ballot." She has made a study of the subject covering the whole country, noting the strong and the weak points developed in the suffrage movement everywhere, and out of that experience she puts forward the following pleas:

First—We must scan more and more the horizon of our own particular locality to find institutions and organizations as well as individuals to whom we can present these matters.

Second—We must secure speakers who really can "deliver the goods" when we have an audience gathered.

Third—We must be willing to develop leadership without small jealousies and rivalries.

In the discussion that followed, Miss Crosby and Mrs. Woolley, both of Chicago, made it clear that in the State of Illinois the suffrage so lately attained has worked beyond the finest dreams of almost anyone, giving new life and impetus to the clubs and arousing enthusiasm among many women who had formerly been indifferent, and all this very largely along non-partisan lines.

The Anti-Saloon League sent out to the Congress a representative in the person of Mr. James J. McDonald of Madison, and he, in crisp, virile sentences made the Congress see something of the wonderful strides which have been made in the campaign against "The Country's Greatest Enemy—Liquor," within comparatively few years. To the one "who loves his fellow man" and keeps his eyes open, there is probably nothing more inspiring than the marvelous replacing of the black blots upon the maps of the states by the white symbols carrying the promise of sobriety.

Mr. Henry C. Campbell, managing editor of the *Milwaukee Journal,* presented a painstaking study of the various forms of city governments now in use and the nation's interest therein, with suggestions of possibilities of improvement in existing conditions, under the title, "The Nation's Stake in the City."

The fifteen hundred blind persons in the State of Wisconsin, and particularly the three hundred of school age, sent their message to us through their very good friend and ardent instructor, Mr. J. P. Hooper, superintendent of the Janesville School for the Blind. Mr. Hooper held the closest attention of his audience while he gave most interesting statistics and details of his work. He told us of the splendid results of the law which requires that in the eyes of every newborn babe born in Wisconsin, whether attended by a physician or midwife, there must be placed a nitrate of silver preparation which will prevent the possibility of infantile blindness caused by the venereal disease, and the State itself provides that material put up in just the right doses. In this way it is already evident that the large percentage of former and of existing cases of blindness will be practically wiped out before many generations.

The State carries on three great activities for taking care of the blind, as follows: The pension system (for older people), the workshop for those of working age and the educational system. Under the latter Mr. Hooper last year had an enrollment of one hundred and thirty-six, about 60 per cent of them totally blind. In closing Mr. Hooper asked only these few reasonable things on behalf of these unfortunates: A summer school, keeping children and grown people busy working on the road toward self-support the year round; home visitors to go into the homes of the blind and help and teach them, and last but not least, a change in the attitude of seeing people toward the blind. He said: "When seeing people treat them like other folks and give them an opportunity to do the things in life which they are capable of doing, then the problem of the blind will be solved."

The day's work was closed with "An Evening with the Poets of Today," by Jenkin Lloyd Jones. Many

of those present felt that the material offered made an ideal selection for individual study or for an afternoon's or an evening's presentation.

We insert therefore, as near as may be, a list of the poems read or referred to:

SELECTIONS—

John Burroughs, "Songs of Nature."
George S. Bryan, "Poems of Country Life." } Full of out-of-doors inspiration.

Prof. Bronson's "Anthology of American Poets." The newest, hence it ought to be the best.

E. A. Helps' "Songs and Ballads of Greater England." Full of local life and contemporary history of South Africa, Australia, India, Canada and other parts of outlying Britain.

Ernes Rhys, "The New Golden Treasury." Found in Everyman's Library.

In the rear ranks of great poets he mentioned Riley, Lanier, Sill, Helen Hunt Jackson, Emily Dickinson, Alfred Noyes, T. W. Higginson and many others.

Poetry for Children, in which much good work is done. Readings from Florence Wilkinson, "Kings and Queens," Madison Cawein, "The Giant and the Star."

Harriet Monroe "has a goodly book of poetry" from which was read "Nancy Hanks," "To the Dead Aviators," "Tribute to St. Gaudens," and "The Hotel."

Richard Burton, "Lyrics of Brotherhood." Black Sheep, The Modern Saint.

Edgar Lee Masters, "Spoon River Anthology." The post mortem confessions of the Jones read.

Cale Young Rice, two volumes of "Collected Plays and Poems.

Helen Keller, "Song of the Stone Wall."

Stephen Phillips, "Panama, An Appeal to America."

Jessie Rittenhouse, the shepherd of newspaper poets, is doing much to help us find the new poems. "A Little Book of Modern Verse." Selections from seventy different authors.

Robert Haven Schauffler, "The Scum O' the Earth."

Thomas Augustine Daly, "Da Boy from Rome."

Franklin Henry Giddings, "Pagan Poems." A dainty sheaf of verse. "To Margaret" was read.

Lucas, "Remember Louvain." An English collection intended to inspire heroism of the old kind in the old way.

Le Gallienne, Illusion of War, from "The Silk Hat Soldier."

Mary Artemesia Lathbury, The Day is Dying in the West, was sung.

Vachel Lindsey, A Dirge for a Righteous Cat.

Percy Mackaye, "The Present Hour." The richest book of the season. Goethals. The People's Prayer. The Death of Verestchagin. Lincoln's Centenary Ode. Bismarck.

Professor Erskine's collection of thirty or more war poems, printed in tract form by the Carnegie Peace Foundation, from which were read:

Abraham Lincoln Walks Tonight, Vachel Lindsay.
Women and War, W. E. P. French, Captain U. S. Army.
Stain Not the Sky, Henry Van Dyke.
The Chant of Hate, found in this collection, not read.

Helen Gray Cone, The Chant of Love for England, was read.

War Dramas mentioned:

"The Sorrows of Belgium," Leonid Andreyev.
"The Dawn," Emil Verhearen.
"The War Brides," Marion Craig Wentworth.
"Moloch," Beulah Marie Dix.

An extract was read from Fritz Kreisler's "Four Weeks in the Trenches," showing how humanity reached across the lines. Also the following remarkable passage found in the writings of Elizabeth Barrett Browning:

Elizabeth Barrett Browning has said:

"I confess that I dream of the day when an English statesman shall arise with a heart too large for England, having courage in the face of his countrymen to assert of some suggested policy: 'This is good for your trade; this is necessary for your domination; but it will vex a people hard by; it will hurt a people further off; it will profit nothing to the general humanity, therefore, away with it! It is not for you or for me.' When a British minister dares to speak so, and when a British public applauds him speaking, then shall the nation be glorious, and her praise, instead of exploding from within, from loud civic mouths, come to her from without, as all worthy praise must—from the alliances she has fostered, and the peoples she has saved."

The reading ended with the closling lines of Whitman's "A Song for Occupations."

Miss Stearns rounded out the evening by presenting a volume of the poems of Robert Frost, "The Newest of Our Poets," to Mr. Jones.

On Sunday, the 15th, the Tower Hill Annual Grove Meeting brought out a widely scattered attendance who listened with close attention to two addresses on the vexed color question. Dr. C. S. Woodson of Washington, D. C., is a living example of what can be accomplished by a man of color cherishing the ambitions and aspirations and with the opportunities of the favored white man. He rehearsed the history of slavery from its inception in this country and during the years while it remained a patriarchal institution, carrying much with it that was beneficent and tender, the slaves being counted in as members of the family in the hospitable southern home, up to the time that that institution changed its character and became an economic proposition, making of the slave a money-making chattel and involving the brutality and injustice which finaly precipitated the great Civil War.

Taking up and fitting on to the subject at this point, the Rev. Celia Parker Woolley, the staunch friend of the modern negro and the Head Resident of the Frederick Douglass Settlement in Chicago, spoke on the uplift of the negro since the war, and how, through patience and faithful work, he in many instances is winning his right to fair standing and working and living space among his fellows of all races.

It is hoped that the readers of UNITY may have an opportunity through the columns of UNITY of enjoying both these addresses in full in some later issue.

It might be mentioned right here that the Friendship Village story written by Miss Gale, which was read at the Vesper Service by Mr. Jones, carried out the same idea of fair play to the colored man and woman under the title "The Surprise Reception."

The afternoon service was largely occupied by Mr. Jones in his splendid address on the all absorbing subject of universal peace. "Above All Nations is Humanty" was his keynote. The absolutely convincing nature of the facts adduced and the wealth of illustration have made this and other lectures of Mr. Jones on the same subject of interest to thousands of hearers all over this country within the past year or two.

At the close of the evening session, being the closing session of the Congress, our singer, Mrs. Henry, gave the Tower Hillians a surprise in the shape of a brand new original poem inspired by our beloved Hill, and put to music, as follows:

All nature's beauties deck thee,
O lovely Tower Hill,
As evening shades caress thee
Our hearts with rapture thrill.

By wandering woodland pathways,
Thy lovely slopes of green,
Thy slanting rays of setting sun
Illume as in a dream.

O lovely, peaceful valley,
That smiling seems to lay
Its tender homage at thy feet
Where rippling waters play.

So we would sing thy praises
O lovely Tower Hill,
And long as memory brings thee back
Our hearts with love will thrill.

Then, after some kindly words of admiration and good will, Miss Stearns closed the conference with the following:

THE INDIAN'S FAREWELL.

"That you may always have a safe journey; that you may have no sorrow as you travel; that you may always have a cache for your food, and food for your cache; that you may never find a tree that will not give sap, nor a field that will not grow grain; that your bees may not freeze in the winter and that the honey be thick and the comb break like snow in the teeth; that you keep your heart like the morning, and that you come slow to the four corners where men say Goodnight." A. L. K.

Tower Hill, Wis., August 18, 1915.

The idea of all going to school together is a miracle to the foreign-born children and to their immigrant parents. They don't know what it is; they sum it all up in the expression: "It is worth more than bread to us." The amazing power of democracy to make citizens of all classes of men is a real thing to us who come from far away; and we come to find it in the life of the American people chiefly in the American schools. After all we do have a state church. It is the public school. The things foreigners notice about American schools are the mystical things which mean America to us. The private schools miss them entirely. That peculiar something which gives the child the distinctively American stamp is not in the private school. It is a vision, a notion of democracy which the child can get only in the public school. There they meet all sorts of children from every nation in the world. Their sympathies are widened; they learn the language of the suffering human heart. That is what a child should learn first—what life means to others. We expect to see the entire American nation standing as a bodyguard around the vision of democracy. It is the teachers who are the guardian of that ideal.

Mary Antin.

DROUGHT.

Beside the dried-up streams the Summer walks
In ragged gray and tattered green and gold,
Dragging her slattern feet from wood to wold,
O'er every field that white a pathway chalks;
And evermore unto herself she talks,
In insect accents, strident, manifold,
Stinging the heat with weariness untold,
Her scrawny voice, dry as the wayside stalks.
Beside the pool, where late she leaned and saw
Her lily bosom bared to lure the bee,
She leans again, beholding but a pod,
A withered disc, near which the crow's harsh caw
Seems but the echo of the mockery
In her own heart, that laughs at man and God.

—*Madison Cawein.*

The Poet, the Fool and the Fairies.

The Negro Prior to 1861*

An Address Delivered by C. G. Woodson Ph. D. of Washington, D. C. at the Tower Hill Congress, Tower Hill, Wis. August 15, 1915

Students of history who direct their attention to the Negro race, too often begin with the Civil War and base their conclusions solely on recent achievements. While one must in no respect underrate the record which the colored people have made during the last fifty years, the historian can amazingly enlighten himself by considering the story of the antebellum Negroes who accomplished much in spite of the greatest opposition. Moreover, social workers now encountering obstacles which cause them to despair of solving the race problems should seek consolation in this earlier Negro history. Every one of the present-day arguments for or against the Negroes was brought forward prior to 1861. The efforts now put forth either to elevate or debase them do not materially differ from the methods of attack when the race was still in thralldom. A study of this history will also show that, just as it has turned out since the War, the movement for the benefit of the colored people has gone on in cycles. There has always been in the South a benevolent element of white people who believe in giving the Negro a chance to rise. Many of this type are coming to the front today. This liberal class, however, has too often been in the hopeless minority. But believing that the right will triumph, they have toiled on until the pendulum has at times swung the other way.

The first problem of the South was to enlighten the Negroes. In accepting the institution of slavery, intelligent masters were easily convinced that slaves who had some conception of modern civilization and understood the language of their owners would be more valuable than wild men with whom one could not communicate. Not a few slaveholders, however, believing that slaves could not be enlightened without developing in them a love for liberty, maintained that the more brutish the bondsmen the more pliant the slaves become for purposes of exploitation. The attitude of the southern white people toward the Negroes, therefore, has been variable, but the unbenevolent planters finally won the majority of southerners to their way of thinking and determined that Negroes should not be elevated to the dignity of manhood.

The early advocates of the education of the colored people were masters who desired to increase the efficiency of their labor supply, sympatheic persons who wished to help the oppressed, and zealous missionaries sent out for the propagation of the gospel in the new world. Of these three classes the masters were the most effective. The slaveholders, then, just as planters do now, dealt with the situation to suit themselves regardless of public opinion and the law. When measures were passed to prohibit the education of slaves some masters continued to teach Negroes in defiance of the hostile legislation. Sympathetic persons, however, did not accomplish much. Like many of the Northerners whose interest in the Negro today is limited to an academic discussion of

*These facts are set forth in detail in the author's "Education of the Negro Prior to 1861." Published by G. P. Putnam's Sons, 1915.

the race problem, these persons were content to dwell in practically free settlements far from the plantations on which the bondmen lived. The missionaries were generally successful in teaching Negroes, especially after the removal of their greatest impediment through the abrogation of the law that a Christian could not be held a slave. The French and Spanish Catholics, the Puritans, Anglicans, Quakers, Presbyterians, Methodists and Baptists shared this important task.

This movement, however, was to develop into something more potential than that of merely enlightening the blacks to bring them into the church. The necessary impetus was supplied by the spreading of the nascent social doctrine incident to a general study of the political philosophy of Milton, Blackstone, Baxter and Locke to justify the coming of the lowly to power. When Patrick Henry and James Otis demanded liberty for the colonists, Daniel Appleton, John Woolman, Anthony Benezt and Mathew Clarkson demanded the liberation of the Negroes' bodies that they might enjoy the freedom of mind. These reformers were somewhat successful. The frequent acts of emancipation which followed this change in the attitude toward persons of color, turned loose upon society a large number of men whose chief needs were education and training in the duties of citizenship. The result was that friends of the colored people established throughout the country a number of schools which effected a material change in the condition of the blacks and served them so well that many of these institutions are intact today.

These new efforts made possible more significant achievements. Negroes became more useful as servants, some proved to be first-class artisans, and not a few exhibited the power to rise in the business world. It was the day of Cæsar the writer of interesting verse, Phyllis Wheatley, the poet, Andrew Fuller, the mathematician, Benjamin Banneker, the surveyor and astronomer. Even slaves attached to the masters' homes learned the rudiments of education in schools maintained for white children. A few bondmen were reading and writing French, Spanish and German. Some of them were associated with indentured servants in the teaching of white persons.

The more general advancement of the Negroes, however, was made in the development of religion. The American Revolution effected a remarkable change in the attitude of Christians toward the black population. Negroes were extensively instructed by pious whites, many of them were taken into the Church on the basis of equality, and a few were trained to share the propagation of the gospel among the neglected classes. They so impressed their hearers that scores of them were invited to preach to white congregations. Among those who enjoyed this privilege were Jacob Bishop, sometime pastor of the First Baptist Church (White), Portsmouth, Virginia; John Chavis, Henry Evans and Ralph Freeman of North Carolina; Harry Hosier of Philadelphia; Black Harry of St. Eustatius; George Bently of Giles County, Tennessee, and the distinguished Samuel Haynes and S. R. Ward.

The West Indies, however, offered Negro preachers a larger field. Rev. Thomas Paul, a colored churchman noted in New England as early as 1801, was sent as a missionary to Haiti in 1823 by the Boston Baptist Association. About the same time Lott Carey of Richmond had made such a record as a preacher that he was liberated and sent as a missionary to Liberia by the same sect. George Leile, who was a preacher of good report during the Colonial period left with the British evacuating Savannah and settled in Kingston, Jamaica, where he established the first colored Baptist Church. Then there came Rev. Daniel Coker, who after serving his people as a teacher in Baltimore went to Liberia and established a large church. During the later decades of the nineteenth century the migration of such ministers to inviting fields beyond the seas was common. The good results which these workers obtained encouraged churches and other social groups to provide the training of a few Negroes in the fundamentals essential to the leadership of a people.

The early colored ministers, therefore, were not the ignorant exhorters now spoken of by persons who lived during the fifties and sixties. Many colored clergymen were preachers of intellect and power. Speaking of the preaching of Black Harry of Philadelphia, Bishop Coke said: "I really believe that he is one of the best preachers in the world; there is such an amazing power attending his words." Referring to Henry Evans of North Carolina, Bishop Williams Capers said: "I have known not many preachers who appeared more conversant with the Scriptures than Evans or whose conversation was more instructive as to the things of God. Nothing could swerve this man of God from his upright course." Ralph Freeman, another colored divine of that State, was known among his white neighbors as a well-informed man, a student of the Bible, and an able preacher. William S. White recorded that "Uncle Jack," a colored preacher of much fame in Virginia, "had a wonderful gift of intuition in interpreting the Scriptures, was not emotional and spoke pure English." During the first four decades of the nineteenth century John Chavis was respected in Virginia and North Carolina as "a man of education, good sense and most estimable character. His English was remarkably pure, containing no negroisms, his manner was impressive, his explanations clear and concise, and his views entirely orthodox. His sermons abounded in strong common sense views and happy illustrations without any effort at oratory or sensational appeals to the passions of his hearers."

Great as were these achievements, men of affairs saw in the economic progress of Negroes their best claim to advancement. The race never lost the foundation it was permitted to have in things material during the period of better beginnings. Even in the South, the artisan class often saved sufficient money to purchase their freedom and establish good homes, colored tradesmen sometimes did flourishing business among their people, and not a few competed with white men in the commercial world. Benjamin Banneker became a gentleman of some means, Paul Cuffee was a very successful business man, Rev. Andrew Bryan, the successor of George Leile at Savannah, owned a plantation, several houses within the town, and eight slaves. Denmark Vesey's wealth was reckoned among the thousands. A Negro of Lexington Kentucky, was worth $20,000 in 1830.

In certain cities of the South, however, not only certain individuals but the free Negroes as a whole

fared remarkably well. Being almost exclusively the artisan class in some sections, they had unusual privileges. In New Orleans the freemen counted early in the nineteenth century as a substantial element in society. They had good homes, enjoyed the confidence of the best white people, and figured conspicuously in the business world. Mobile, Alabama; Savannah, Georgia; Richmond and Norfolk, Virginia, had many progressive Negroes. Some Negroes who during the first decade of the nineteenth century went from Petersburg to Philadelphia, returned because they had in Virgina a better opportunity for economic improvement. Charleston, South Carolina, was probably the best example of a southern city affording enterprising Negroes. It vied with Northern communities in producing the "best free persons of color then found in this country." A large portion of the leading mechanics, fashionable tailors, shoe manufacturers and mantua makers were free blacks who, according to a Southerner, "enjoyed a consideration in the community far more considerable than that enjoyed by any of the colored population in the northern states."

These favorable conditions, however, obtained only in a few parts of the South during the second quarter of the nineteenth century. The rapid strides of certain Negroes and the tendency of some to organize insurrections could not but startle a large number of Southerners who easily found reason for eliminating them from the higher classes and making them tools in the hands of the rich planters produced by the industrial revolution. In the most Southern States, therefore, laws were enacted to reduce the Negroes to the plane of beasts. These measures not only put an end to the helpful contact of the Negroes with white people, but closed the colored schools and made it a crime for a Negro to teach his own child. Slaves once sought as valuable because of their mental development were thereafter regarded as dangerous to the peace of the South. Having then no incentive to struggle upward most slaves tended to become heathen-like, and Negroes brought in the rough from Af rica found among their fellows in the Christian world nothing to encourage the pagan to live a better life. Ignorant of the fact that a degraded laboring class is an impediment to the economic progress of the country, the South paid this price to protect its pet institution.

Ambitious slaves and free Negroes could not suffer the humiliation which such a reaction entailed. Many of them, therefore, moved North and established settlements to which fugitive slaves learned to repair for refuge. The coming of these people to the North increased the number of progressive Negroes in that section, making possible greater achievements in the economic world. In Washington and Baltimore, though not in the North but more liberal than the lower South, free Negroes accumulated sufficient wealth to make themselves comfortable and to provide for their posterity. Many became owners of property in Philadelphia as they had there the assistance and protection of the Quakers. In New York the economic progress of the free Negroes was referred to by the anti-slavery societies as the reason why they could provide better facilities of education for their children. It was not uncommon to find a property holder, a trader, or merchant among the Negroes of New England. Later in the second half of the last century, however, less progress was noted. The change came when the intolerable conditions in the South drove Negroes to Northern communities where, on account of the fear of being burdened by undesirables, the white people not only ceased to help them, but undertook to frighten them from that section.

In the Northwest Territory, however, the migrating Negroes found more friends. They encountered some opposition, but many of them had the advantage of being settled there by their former masters and philanthropists. These Negroes were thus enabled to take up large tracts of land in southern Ohio, Indiana and Illinois, and Michigan. In one Indiana county alone the Negroes took up 20,000 acres of land and 30,000 in a county in Ohio. Eleven thousand Negroes sought homes in Ohio between 1850 and 1860. In towns and cities some of these freedmen rose rapidly. Pittsburg, the gateway to the Northwest, claimed a number of progressive free persons of color. Chillicothe, Springfield and Columbus had a few, but Cincinnati then had so many Negro mechanics, traders and merchants that a gentleman who had lived long enough to compare the present condition of the Negroes of that city with that of antebellum period, wonders whether they are as well off now as they were then. Samuel T. Wilcox, a colored man of that city, was worth $59,000 in 1859. Enterprising colored men were found still farther north in such centers as Oberlin, Cleveland, Detroit, and Chicago. Early in the nineteenth century the colored people in Detroit were especially successful in purchasing homes.

In Canada, where the Negroes had almost a fair chance to make good, the results were encouraging. Here, however, we have to deal with conflicting statements. Some persons would make it seem that the Canadian Negroes were largely paupers who depended on help from without; others refer to them as an adventurous group of liberty loving people who bore the hardships of a disagreeable climate and largely on their initiative planted themselves on new soil. Historians, however, agree that the condition of the refugees in Canada was often exaggerated to raise funds for the needy. These facts, however, remain: Thousands of Negroes settled there, purchased homes, established schools and churches, and developed their own professionals and business men. Their work before the war was so well done that many of the well-to-do Negroes now in southern Ontario owe their start to what they inherited from their fathers.

The progress of the free blacks in favorable Northern communities convinced a few Southerners that the attitude of their sections toward the uplift of the Negroes was wrong. Men of both sections, therefore, endeavored to show that the South was its own tremendous handicap. Certain planters in North Carolina and Georgia began about the middle of the nineteenth century to advocate the repeal of the laws which prohibited masters from teaching their slaves to read. In North Carolina the matter ended with bringing a memorial on this subject before the legislature. The reform party of Georgia, however, carried the matter further. A bill providing for the repeal of the undesirable law was introduced in the legislature, piloted through the lower chamber, and all but enacted in

the upper house. These facts show that had not the Civil War broken out as early as it did, the South would have for economic reasons taken other steps for the improvement of the Negroes.

THE SUNDAY SCHOOL

The Flowering of the Hebrew Religion
The New Testament

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

XXVIII.
The Catholic Epistles—I and II Peter, James and Jude

"And who is he that will harm you, if ye be zealous of that which is good." .I Peter, iii:13.

Here is a group of four little books which have little in common except that they are written to everybody or to anybody. They are tracts of the early Christian movement. They are called "Catholic Epistles"—in the fundamental sense of general.

JAMES is dated either very early, or, as Professor Christie has it, very late, in the second century. It reflects very little of the Pauline agitation or aspirations and still less any of the details of the gospels. But it seems an intellectual impossibility that such a letter, wanting in any personal reminiscence or allusion to Jesus whatever, should have been written by a brother of Jesus. We prefer to accept the conclusions of the scholars that push it out a century beyond the time of Paul and beyond the early missionary exploitation. This assumes that it is written by some sincere man who had grown tired of the "traditions," forms, factions and theological disputations. He wrote this sincere little "ethical culture tract." Those who are acquainted with the ethical culture movement from the sympathetic side will appreciate this little tract. To this writer pure and undefiled religion was to visit the fatherless and widows, and to keep oneself unspotted from the world, to control the tongue and not let it become a consuming fire.

Many have tried to rest in a James religion and if pushed hard for their theology fall back on James' definition. They say if we pay our debts and tell the truth we should be satisfied. And we all believe that this beautiful and admirable letter should be published in such an attractive form that it might appeal to the young man or woman away from home.

But there is something in religion more than is represented here. In addition to the ethical standard, in addition to the ten commandments, religion includes the ideality of the Beatitudes, an elevation of the spirit, true religion gives to the soul wings. If we wish to live in the spiritual world we must have wings.

I PETER. We may call the author of this letter, Peter, if we like, for there must have been many bearing that name, but he could not have been Peter the Disciple, the man who accompanied Jesus as he went about, for three years, the man who was present or near by when the dire calamity came. This was a man who was conversant with the troubles, agitations and excitements that the early Christian was submitted to, at the end of the first century or the beginning of the second. The Greeting is a proof of its wide circulation.

> To the people of God who are living abroad, dispersed throughout Pontus, Galatia, Cappadocia, Roman Asia, and Bithynia, and who were chosen in accordance with the foreknowledge of God the Father, through the consecration of the Spirit to learn obedience, and to be purified by the sprinkling of the blood of Jesus Christ.
>
> From Peter, an Apostle of Jesus Christ.

This is a very pertinent, warm little tract, fraught with an embryonic orthodoxy, but ethical and noble. They are already talking about the "hope of salvation," about which Paul had little to say, because he thought it was coming right then. The first chapter disposes of theology and drops at once into the practical requirements of the Christian character. The little book makes a plea for consecration and offers a little preachment in view of the dangers of the times. The following passage was liked by the slave owners before the war, but would not be approved by labor unions today:

> Those of you who are domestic servants should always be submissive and respectful to their masters, not only to those who are good and considerate, but also to those who are arbitrary.

Very few women have the courage to live up to their convictions in the matter of dress, and perhaps would not like this:

> Again, you married women should submit to your husbands, so that if any of them reject the Message, they may, apart from the Message, be won over, by the conduct of their wives, as they watch your submissive and blameless conduct. Yours should be, not the external adornment of the arrangement of the hair, the wearing of jewelry, or the putting on of dresses, but the inner life with the imperishable beauty of a quiet and gentle spirit; for this is very precious in God's sight.

In the fourth chapter the writer, showing himself to be under the spell of the expected Second Advent, says:

> But the end of all things is near. Therefore exercise self-restraint and be calm, that you may be able to pray. Above all things, let your love for one another be earnest, for "Love throws a veil over countless sins."

As proved by the experience of life he could not have uttered a sweeter and more profound truth, which he quoted indirectly from Proverbs:

> Whatever the gift that each has received, use it in the service of others, as good stewards of the varied bounty of God.

Here we have an emphasis on the new and pressing canon in regard to wealth. Any person of wealth who does not look at it as a trust to be administered wisely is unethical. It may not be for us to discuss the merits or methods by which wealth is acquired. It is difficult to see how under certain circumstances which they did not make or control, industrious, thrifty and aggressive men can fail to acquire wealth. But those possessing wealth, whether it be of brain or purse, academic wisdom, knowledge of music and art, are stewards. We are stewards of the better brain, the more accurate eye, or the good digestion, as well as of rich soil and dollars accumulated.

JUDE, a little fragment of twenty-four verses, is full of unintelligible theology which no one could interpret until the last century when constructive Bible

study began to be taken seriously. Whoever wrote this tract, which dates perhaps at the end of the second century, knew about the "Assumption of Moses" and the "Book of Enoch." The ninth verse is quite clear after reading the fairy tale revealed in the Apochryphal writing, The Assumption of Moses. The Devil had been balked in his desire to administer the affairs of the world by the integrity of the faith of the Jews in one unseen God. But when Moses came to die, whose name and fame had been growing in legend and fable, the Devil saw his chance. If he could bury the body of Moses on the mountain top, the Jews would begin to go there and worship this intangible thing. But the Archangel saw through his trick and wrestled with the Devil for the body of Moses, snatched it away and hid it in some deep valley, and so the Jews have remained devil proof for all time. The story is more than a literary gem, and the man who wrote Jude caught the story and made use of it. The fourteenth and fifteenth verses are a direct quotation from Enoch.

II PETER again reflects the thought of the Jews perhaps more than that of the Christian of the second century. It was written perhaps a hundred and fifty years after the death of Jesus. The writer speaks of the Second Company, the Transfiguration and warns against separating Christianity from a holy life.

> But there were false prophets also in the nation, just as there will be false teachers among you, men who will secretly introduce ruinous divisions, disowning even the Lord who bought them and bringing speedy ruin upon themselves. . . .
>
> Remember God did not spare angels when they sinned, but sent them down to Tartarus, and committed them to caverns of darkness, to be kept under guard for judgment. Nor did he spare the world of old.

We see how unconsciously this writer refutes the assumption that he was the Gospel Peter or that he lived with Paul. In the last paragraph he writes:

> Therefore, dear friends, in expectation of these things, make every effort to be found by him spotless, blameless and at peace. Regard our Lord's forbearance as your one hope of Salvation. This is what our dear Brother Paul wrote to you, with the wisdom that God gave him.

(I.) What are the conclusion of scholars concerning the authorship of the epistle of James?

(II.) What are the teachings of this epistle?

(III.) State the general teachings of I Peter in regard to servants and masters.

(IV.) What apochryphal writings influenced the writer of Judea?

(V.) When was II Peter thought to have been written?

National Defence

Every patriot demands adequate defence for his country. But to assume that defence and armaments are interchangeable terms is to ignore the awful lesson of the European war. Armaments are a menace as well as a defence. No nation, though armed to the teeth, is safe when surrounded by a ring of foes made jealous and hostile by the meance of those armaments. New defences must largely supplant armaments in the future if civilization is not to perish from the earth.

Said Justice Brewer, one of the wisest men who ever honored the Supreme Court, "If the nations shall agree that any nation which refuses to abide by the award of arbitrators shall be isolated from all intercourse with and recognition by any other nation, can you imagine any compulsion more real and peremptory than that? Take Germany, for example, the great military power of the world. If all the other civilized nations would say, 'From this time forward, until you submit the dispute to arbitration, we will withdraw diplomatic representatives, we will have no official communication with you, we will make you a Robinson Crusoe on a desert island,' there is no nation, however, mighty that could endure such an isolation. The business interests of the nation would compel the government to recede from its position and no longer remain an outlaw. Such procedure would involve no military force, no bloodshed."

The power of concerted non-intercourse is one that has had scant consideration. When non-intercourse is mentioned, the average man makes some cheap witticism about Jefferson's embargo or some sporadic industrial boycott and tells you that a submarine is the kind of defence that he is going to rely on. But submarines and sixteen-inch guns are not defending Europe from ruin. They are daily hastening it. Is it not time in this crisis when a League of Peace has seemed to statesmen the only possible solution for present international anarchy, that its chief weapon of coercion when it is complete be carefully considered? No League of Peace can be such if each member retains its old menacing armies and navies. As fast as one nation after another elects to enter the League and add its quota of force to the combined forces of the League, the sum total of these can and must proportionately diminish. When the last one of the eight great powers which own nine-tenths of the armaments of the world, joins the League, their military defence can diminish to mere militia and a small international police.

Before this is wholly achieved, even from the outset, when three or four nations combine, the use, at first, of economic pressure and finally of complete non-intercourse can be made very effective. Let this principle once be embodied in international law and known as the penalty to be inflicted by neutrals, whenever a nation refuses delay, investigation and arbitration before forcing an opponent into war, and it would go far toward calling a halt. Non-intercourse, unlike armaments, costs nothing for its upkeep when not in use.

The close interdependence of nations makes the cutting off of railroad, shipping and telegraphic connection of far more vital consequence than in former days. It would need to be applied rarely if ever. Let a League of Peace resolutely carry out such a pledge, and make any belligerent anathema and excommunicate from the family of nations and it would go far to force such a nation to yield and in self defence to join the League of Peace and be defended in turn against aggression from without.

Even sporadic, temporary and unofficial non-intercourse has often been somewhat effective. The Japanese as well as American cotton merchants suffered seriously some years ago from the boycott of Chinese merchants. But a concerted boycott based on recognized international agreement would be such a power as the world has not yet seen.

LUCIA AMES MEAD.

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THE FIELD

"The World is my Country, to do Good is my Religion."

THE CHURCH OF THE DISCIPLES, BOSTON.

The Lend a Hand Club associated with the Disciples School at the Church of the Disciples, Boston, Mass., has recently given a very delightful performance of Alfred R. Gaul's cantata of "Ruth." It is a great thing to direct the dramatic instincts of young people into paths that give vent to the Spirit, and lead to new reservoirs of power. There is no lovelier way of binding the young people of the church at a time in their lives when conflicting interests annoy and sometimes mislead. The Book of Ruth, with its exquisite treatment of intimate relations, the choice language, and its high ideals, makes a profound impression. Sufficient dramatic action was introduced through the skill of one of the young performers to make the story live once more. The chorus was trained by the organist of the church, who received extra compensation, and who was unwearied in his labors to bring the performance to a high degree of perfection.

The last scene was like a religious service, the young people in the chorus —the reapers and the gleaners—standing with bowed heads, as Boaz and Ruth, attended by Naomi, receive the benediction of the Elder. Then the chorus breaks forth jubilantly, "Rejoice, rejoice, for blessings round us fall!" The influence of such a scene can not fail to go on in the lives of the performers. Dignity and beauty elevated the actions of all, raising them far above the crude manners which too frequently attend in real life the bridal festivities of the present day. The audience, too, was raised to an appreciation beyond applause.

It was pleasant to have this work bring such great spiritual reward, and to know that in addition to the joy of it all a good sum of money was raised for charitable purposes.

A Home Department in the Home and School Conference connected with the Disciples School has proved helpful to the mothers of young children. Memory work is given out each month for the mothers to commit while about their work.

God help us mothers all to live aright,
And may our homes all love and truth enfold,
Since life for us no loftier aim can hold
Than leading little children to the light.

A recital, bringing together all the pupils who can play creditably any kind of musical instrument, has made a happy afternoon for parents and children. Such a concert unites the young people in the mutual appreciation of high endeavors. It strengthens and elevates the spirit of comradeship, which, after such encouragement, appears in new fervor in the religious services. It is good to open many avenues to the life of the Spirit, that the approach may be natural, free and joyous.

At the annual meeting of the church in April the work of the Disciples School and of the various organizations connected with it are reported. The young people have a place on the program and report their work with their elders with equal acceptance. The reports are printed and form a part of the church history.

CLARA B. BEATLEY,
Chairman Com. on Education.

A GERMAN MESSAGE

A small Christmas book called *Deutsche Weihnacht*, published by the German Student Movement, was sent to all students at the front, about 40,000 in all. In it various writers express their views of the war, and it is interesting to note how many of them feel that it is opposed to the spirit of Christ. Dr. Förster, of Munich, points out that war is utterly alien to the minds of the younger men and women of to-day; but that it may prove to be a great school for this generation, with its high but still materalistic and self-seeking ideals.

"The very severity of the strain may help us to realize the need for the more heroic Christian virtues. And yet Christ stands opposed to all war. We should always be asking ourselves: 'Have we always acted, spoken, written, in such a way as to help other nations against their own evil passions?' If we were Christians there could be no war, and yet we should not lose our land (Matt. v. 9)."

"Hatred disorganizes, love disciplines. You should be filled with the deepest pity for all who suffer under this war, . . . and with enthusiasm for everything that your nation is one day to build up on the ruins—and then strive and fight like a man consecrated to death, do your utmost to end this terrible state of affairs, and to win a peace which shall make a return of such things impossible. Such a purification from hatred is often easier on the field than at home."

The readers are reminded that it is unreasonable to hate whole nations, and that much good as well as evil may be received from them. "Think of splendid William Booth, and of all English greatness and goodness which were incorporated in him; think of Florence Nightingale, the saint, and remember that this woman, gentle and yet so strong, with her conquering love of humanity, proceeded from the highest English womanly culture; think of Carlyle, Ruskin, Toynbee, and of the mighty forces of conscience which spoke through them, and gave and still will give great things to us Germans."

"Think of the beaten foe, of souls and families cast down. For a few minutes; put yourself in the place of these people in whose country is the enemy, who have suffered and been sacrificed in vain. Pray to God that we may not become proud, that it may not be said 'Vae Victoritus.'"

"No nation alone can solve its problems. France, Germany, England, all need one another. England indeed has come to grief from her isolation. Even in self-defence the evil practices of the enemy must not be copied, evil elements in human nature tend to rise with repeated victories. Some despise acts of kindness and generosity shown to the enemy's prisoners and wounded. These thoughts are the last and most dangerous enemies of the Fatherland. They must be overcome and silenced, for of what profit is it to gain the whole world and lose the soul?"

—Friends' Fellowship Papers.

THE SUNDAY COMMONS OF BOSTON.

An American Religion.

Our Reason for Being.

Religion should answer the insistent questionings of the human mind, should relate man to the universe and human beings to one another.

An American religion must meet the needs of our particular civilization, and must grip and govern the facts of life for us, here and now.

A nation is in danger whose doings and aims are not given meaning through ideal purposes.

Our Beliefs.

We believe that real religion is practical idealism, not apart from, but a part of, the everyday life and the actual interests of a people:—

We believe that our homes must harbor mutually respecting equals; that

education must help to call forth and harmonize all the powers of the individual; that science and art must prove their use to man; that law must serve the ends of absolute justice; that politics must express the will of the people; that the press must be the honest agent of publicity; that business must be made moral and human; in short, that every social institution and undertaking must further the democratic purpose of America—to make strong, creative men and women, and to give them larger and fuller life.

We believe that we must all move together towards the solution of the successive problems of mankind, for which ample wisdom always dwells in the soul of man, and for which each age can find its own speech.

Our Aim.

Our aim is to dignify the life of America, so that every individual may know and work for its spiritual greatness and splendor—through the dedication of each to all, the devotion of all to each, and our common consecration to all the nobler ends of life.

CHARLES FLEISCHER,
Leader.

THE GREATEST BOOK IN THE WORLD.

In a long, one-story, one-room building, sheltered behind a fine old country house in the outskirts of Oxford, England, they are making the greatest book in the world. For fifty-eight years that book has been in the making, and within the year the last volume of it will be finished. This work, the New English Dictionary, is not only the greatest dictionary, but, it is said, the greatest book that man has written, in so far as scholarly labor is concerned. It will be the great treasury of the English language, containing as it does every derivation that it was humanly possible to discover, and nearly 6,000,000 uses of current and obsolete English words.

The project of the New English Dictionary began, we are told, as early as 1857, when the London Philological Society appointed Herbert Coleridge, the poet's grandson, and Prof. Frederick James Furnivall, noted Chaucerian and Shakespearian scholar, to compose a supplement to the dictionaries of Samuel Johnson and Richardson. From this beginning grew the idea of the greater dictionary that was to surpass all others and be forever the authority on English words up to the time of its publication. It was twenty-two years after the first projection of the work, and thirty-six years ago, that its editor was chosen—Sir James Augustus Henry Murray. On the 26th of this July Sir James died, with his task of research, analysis, revision, and the organization and management of many assistants and some 1,300 readers the world over practically completed.

In an article on the Dictionary in the New York *Evening Post* we are given some notion of the difficulties that were met and overcome by Sir James and his corps of subeditors:

How to settle questions of pronunciation was one of the hardest knots Sir James had to entangle. What would you do if you were present, as Sir James once was, at a meeting of a learned society, where, in the course of discussion, you heard the word *gaseous* systematically pronounced in six different ways by as many eminent physicists? If these men, who must use the word regularly in their daily speech, can not agree upon a common pronunciation, what is a lexicographer to do when he comes across such a technical term as *acetamine,* which has no popular currency? You might answer, "Hunt up the coiner of the word." This is exactly what Sir James did on several occasions, and received the reply that the coiner had never thought of the pronunciation, did not presume to dictate how it ought to be pronounced, or left it to people to pronounce it as they pleased, or to the Dictionary to say what is the right pronunciation!

But questions of pronunciation were not the only difficulties before Sir James. He writes of his quandary when it came to the admission or exclusion of proper names. The adjective *African* very soon presented itself in the composition of the first volume. Sir James, after careful consideration and many consultations with advisers, decided to exclude it as having no more claims to inclusion than *Algerian* or *Bulgarian.*

"But when *American* was reached, some months later," wrote Sir James, "it was seen that *Americanize* and *Americanism* must be included, and that these (with the '*Americanizing* of our institutions') could not be explained without treating *American,* and explaining its restricted application to the United States."

Apparently simple words offer bewildering problems to the lexicographer. Take, for example, *air-current* and *air-passage,* occurring early in the first volume. Why are they not legitimate words—and yet, why not include with them the endless list of words that an active brain might conceivably couple with *air?* These problems and similarly difficult ones of disputed spelling and apparently plural derivation, the editor and his assistants were compelled to solve, after calling in all the possible known evidence on the subjects. It is not surprising that Sir James declares speech to be as fickle in disposition as a woman. Further description of the general plan of the new Dictionary informs us that—

Each word, of the 300,000 or more words in the New English Dictionary, is treated as follows: First, the word is given with any variations in spelling and with its etymological derivations; secondly, all shades of meaning, since its introduction, are given, with appropriate quotations from authors since 1150; thirdly, its obsolescence in meaning, if any, is noted; and, fourthly, its combinations with others are explained.

In conclusion, it may be well to point out an important fact which, Sir James says in the preface to Volume I, impressed him more, perhaps, than any other single observation he made during his life's study of language, namely, "that the creative period of language, the epoch of the 'roots,' has never come to an end," and that "the 'origin of language' is not to be sought merely in a far-off Indo-European antiquity, or in a still earlier pre-Aryan yore-time; it is still in perennial process around us."

A good illustration of this point is contained in the introduction of the word "quiz." This is a true story. A professor in a small American college had an argument one day with a colleague upon the possibility of introducing in cold blood a brand-new word into every-day speech. The professor's colleague said it simply couldn't be done without some great and special provocation and, even if it could, it would take years of steady and constant iteration. Whereupon the professor laid a bet with his friend that he could introduce a new word, not only without any provocation at all, but also in less than six months. The friend didn't want to take the bet, because he felt so sure of winning. However, upon insistence, he consented.

The next day, on every billboard, in every street car, and in every newspaper in the town, appeared in a conspicuous place the single word "quiz," without any explanation. Day after day the people of the town faced this single, incomprehensible word. Those that came to town and those that left town saw it and told about it in various other cities throughout the country. No one could think what it meant. The colleague came to the professor and asked him if "quiz" was the new word, and what it meant. The professor replied that it was the new word, but that he didn't know what it meant himself.

Finally, after three weeks of steady appearance, for which the professor must have had a large advertising bill, all the people of the town and many people of other towns, having asked one another what "quiz" meant innumerable times and having received no answer, began to regard the request itself as a "quiz." Soon every one was replying to any question he either could not or did not want to answer, by saying, "Don't quiz me."

Any one with a desire to introduce a new word into the language had better consult with that small college professor. Then, if you are successful, it will get into the Dictionary.—*Literary Digest.*

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